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From the Expositor.

JERUSALEM AND THE PLACES ADJACENT.

We shall attempt, in this article, to present our readers with a view of the Holy City, and of the objects in its immediate neighborhood. Aside from the interest which every Christian must be supposed to feel in that spot, of all the earth the most sacred to his imagination, it is of no little advantage in reading the Scriptures, to be able to enter familiarly into the localities and appearances to which they refer. He who can place himself, as it were, in the midst of the theatre where the most striking scenes in revelation were transacted, will find that the gospel narrative grows more intelligible to him, and more impressive, assuming an additional air of real life. Notwithstanding the obstacles to research that have for ages surrounded Jerusalem, we are now furnished with so many and so particular descriptions of it by different travellers, that there are few cities, perhaps, in the old world, of which we can give a more distinct idea, through the medium of books. The Turk, indeed, reigns there, suspicious and forbidding; the cunning, cruel Arab of the desert lurks without the wall, to rob or massacre the unprotected pilgrim. But the attraction of the place has been too strong for difficulty or danger; and the enterprise of scientific and missionary adventurers has at length succeeded, by degrees, in exploring almost every inch of the ground, and has even penetrated into the forbidden recesses of the Mosque of Omar. With the help which they have amply furnished, we wish to introduce our readers to the surrounding prospect, to lead them into the city, and to the several spots of peculiar interest; and though our description cannot equal, in precision and vividness, the effect of a series of good pictures, yet we hope to render the view interesting as well as intelligible. It may be proper to mention that our authorities are, for the most part, taken at second hand. Nearly all of them may be found collected with apparent faithfulness, in the popular works quoted at the head of this sketch. When, however, we have occasion to draw from other sources, we shall confine ourselves to the original testimony of eye-witnesses.

The Modern City. Jerusalem is, at the present day, an oblong square, nearly regular, except at the southeastern part, where it is suddenly contracted, leaving a wide deficiency at that corner. The length, from north to south, may be reckoned at about a mile; the breadth, from east to west, about half the length; and the circumference of the walls, two and a half or three miles. Such is the size and shape of the city. It covers a rocky limestone hill, with steep descents and deep valleys on every side but the north, and encompassed, at a little distance, with other hills of a moderate height. These form a sort of amphitheatre around, whose sides are in most places barren and of a dull yellowish hue, or a stony gray. In the midst of this dreary scene, but somewhat to the east of the centre, stands the low rugged eminence crowned with the walls and domes of Jerusalem. 'Were a person,' says Mr. Jolliffe, 'carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing, perhaps, would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighboring elevations, he would see a wild, rugged, mountainous desert,—no herds depasturing on the summits, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation.'

The aspects which the city presents at a distance, differ much, according to the quarter whence it is first seen. There are but two directions from which European travelers have usually approached it: commonly from the northwest, after having landed at Joppa; but sometimes from the north, on the way from Samaria; and in one or two instances, from the south. If one take the first of these routes, that from Joppa, he approaches on a southeasterly course, through the almost impassable defiles of the sterile chain that runs west of Jerusalem. At length, as he draws near, 'all vegetation ceases;—even the very mosses disappear. The confused amphitheatre of the mountains is tinged with a red and vivid color. In this dreary region he keeps ascending a whole hour to gain an elevated hill which he sees before him; after which, he proceeds, during an equal space, across a naked plain, strewn with loose stones. All at once, at the [southeastern] extremity of this plain, he perceives a line of Gothic wall flanked with square towers, and the tops of a few buildings peeping above them,—he beholds Jerusalem, once the joy of the whole earth! "Never," adds Chateaubriand, the traveler, whose language we have quoted, "were I to live a thousand years, never should I forget that desert, which yet seems to be pervaded by the greatness of Jehovah, and the terrors of death." Dr. Richardson, another traveler on the same route, caught his first view of the city, in this direction, when about half a mile from the northwest angle of the walls. "These plain embattled walls," exclaims he, "in the midst of a barren mountain tract, do they enclose the city of Jerusalem? That hill at a distance on our left, supporting a crop of barley, and crowned with a half-rusted, hoary mansion, is that the Mount of Olives? Where was the temple of Solomon, and where is Mount Zion, the glory of the whole earth? An insulated rock peaks up on our right, and a broad, flat-

topped mountain, furrowed by the plough, slopes down upon our left. The city is straight before us, [to the southeast;] but the greater part of it stands in a hollow that opens to the east; and the walls being built upon the higher ground on the north and of the west, prevent the interior from being seen in this direction. We proceed down the gentle descent, covered with well-trodden grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right, into what has been called the valley of the Son of Hinnom, which, at the northwest corner of the wall, becomes a broad deep ravine, running southwardly along the western wall of the city. The road likewise takes the same course, proceeding close under the ramparts, till, about half way towards the southern extremity, it enters the city through what is called the gate of Jaffa or of Bethlehem.

Such is the general prospect when seen from the northwest. If approached directly from the north, by the road from Samaria, the view which here breaks on the traveler at the distance of about three miles, is more striking. We quote the language of Dr. Clarke, an eye-witness: "At length, after about two hours had been passed in this state of anxiety and suspense, ascending a hill towards the south,—Hagiopolis! [The Holy City!]—exclaimed a Greek, in the van of our cavalcade; and instantly throwing himself from his horse, was seen bareheaded, upon his knees, facing the prospect he surveyed. Suddenly, the sight burst upon us all. Who shall describe it? The effect produced, was that of total silence throughout the whole company. Many of the party, by an impulse, took off their hats, as if entering a church, without being sensible of so doing. The Greeks and Catholics shed torrents of tears; and, presently beginning to cross themselves with unfeigned devotion, asked if they might be permitted to take off the covering from their feet, and proceed barefooted to the Holy Sepulchre. We had not been prepared for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendor. At the same time it should be confessed, that there is no other point of view where Jerusalem is seen to so much advantage. In the celebrated prospect from the Mount of Olives, the city lies too low, is too near the eye, and has too much the character of a bird's-eye view; it has all the formality of a plan or topographical survey. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills, whereby it is surrounded, give to the city itself an appearance of elevation inferior to that which it really possesses." Dr. Clarke's description is indeed thought, by many, to be overcharged, but it is scarcely more highly colored than that of Mr. Jowett, who made his approach from the same quarter, and beheld the scene from the same spot: "At length," says he, "while the sun was yet two hours high, my long and intensely interesting suspense was relieved. The view of the city burst upon me as in a moment; and the truly graphic language of the Psalmist was verified in a degree of which I could have formed no previous conception. Continually the expressions were bursting from my lips: Beautiful for situation, the joy of the whole earth, is Mount Zion!—They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth forever.—As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even forever." Among the vast assemblages of domes which adorn the roofs of the convents, churches and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's temple. Not having my companion with me, I surveyed all in silence and rapture, and the elegant proportions, the glittering gilded crescent, and the beautiful green blue color of the mosque of Omar, were peculiarly attractive. A more soothing part of the scenery was the lovely slope of the Mount of Olives on the left. As we drew nearer and nearer to the 'city of the great King,' more and more manifest were the proofs of the displeasure of that great King resting upon his city. Like many other cities of the East the distant view of Jerusalem is inexpressibly beautiful; but the distant view is all. On entering, at the Damascus gate [on the north], meanness and filth and misery, not exceeded, if equalled, by any thing which I had before seen, soon told the tale of degradation."

Having surveyed the city from the northwest and from the north, we may again change our position, and look down upon it, from the top of the Mount of Olives. This hill rises directly east of Jerusalem; its principal summit, which is considerably higher than the level of the town, is between one and two miles distant from the wall that fronts it, above the intervening valley of Jehoshaphat. 'Reposing beneath the shade of an olive tree upon the brow of this hill,' says Mr. Buckingham, 'we enjoyed from hence a fine prospect of Jerusalem on the opposite side. This city occupies an irregular square, of about two miles and a half in circumference, [others say, three miles.] Its shortest apparent side is that which faces the east, and in this is the supposed gate of the ancient temple now closed up, and the small projecting stone on which Mohammed is to sit, when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a zigzag direction; the southwest extreme being terminated by the Mosque built over the supposed sepulchre of David on the

summit of Mount Zion. The form and exact direction of the western and southern walls, are not distinctly seen from hence;—but every part of this appears to be a modern work and executed at the same time.—The walls are planted, at irregular distances by square towers, and have battlements running all around on their summits, with loopholes for arrows or musketry, close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern walls run over a slightly declining ground; the eastern runs straight along the brow of Mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as Mount Zion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground near the summit of the high and stony mountains, over which we had first approached the town. As the city is thus seated on the brow of one large hill, divided by name into several smaller hills, and the whole of these slope gently down towards the east; this view from the Mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once.

'On the north, it is bounded by a level and apparently fertile space, now covered with olive-trees, particularly near the northeast angle. On the south, the steep side of Mount Zion, and the valley of Hinnom, both show patches of cultivation and little garden enclosures. On the west, the sterile summits of the hills there largely lift their outlines above the dwellings. And on the east the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment.'

'Within the walls of the city, are seen crowded dwellings, remarkable in no aspect, except being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards, with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end; and the mosque of Zion and the sepulchre of David in the same quarter. On the west is seen the high square castle and palace of the same monarch, near the Bethlehem gate. In the centre, rise the two cupolas, of unequal form and size, the one blue and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings. And on the east, is seated the great mosque of Al Harrem, or as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king.'

Let us, at length, take our place within the city, and view its interior. From whatsoever quarter we enter, all travelers are agreed that we find the streets narrow and deserted, the houses dirty and ragged, the shops few and forsaken; and throughout the whole, there is scarcely a symptom either of commerce or of comfort. 'You lose yourself,' says the fanciful, and sometimes extravagant Chateaubriand, 'among narrow, unvaried streets, here going up hill, there down, from the inequality of the ground;—and you walk among clouds of dust, or loose stones. Canvas, stretched from house to house, increases the gloom of this labyrinth. Bazaars, roofed over, and fraught with infection, exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view; and even these are frequently shut, from apprehension of the passage of a cat. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labor, lest he should be robbed of his hard earnings by the rapacious soldier. Aside, in a corner, the Arab butcher is slaughtering some animal, suspended by the legs from a wall in ruins: from his haggard, ferocious looks, and bloody hands, you would suppose that he had been cutting the throat of a fellow-creature, rather than killing a lamb. The only noise heard from time to time in the city, is the galloping of the steed of the desert: it is the janizary, who brings the head of the Bedouin, or who returns from plundering the unhappy Fellah.' If this picture be drawn in shades too deep, we may take the following, by Mr. Jolliffe, which is perhaps nearer the sober reality. Having spoken of the impressions which a European would experience at the first view, he adds, 'On entering the town, the magic of the name and all his earlier associations would suffer a still greater disappointment. No "streets of palaces and walks of state," no high-raised arches of triumph, no fountains to cool the air, or porticos to exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window.'

The two principal objects of interest within the city are, undoubtedly, the great mosque of Omar on the site of Solomon's temple, and the Church of the Holy Sepulchre, which covers the spot that is now called Calvary, as well as the tomb where Christ is supposed to have been buried. The mosque of Omar, which rears its heavy sides from the midst of a large vacant space in the eastern part of the city, and sends up its light, airy, splendid dome far above the neighboring wall that rises over the valley of Jehoshaphat. It stands full in the face of the Mount of Olives. The wide area that surrounds it, planted with trees and flowers, offers a charming contrast to the universal sterility. It is carefully enclosed on all sides. The whole ground is deemed sacred, allowed to be trodden, or even to be touched, only by the followers of the Prophet, and forbidden to the Christians and the

Jews. To these, instant death, or instant conversion to Mahomedanism, is the penalty for intrusion. Yet an English physician has had the good fortune to enter with impunity, not only upon the sacred precincts, but even into the most holy recess of the mosque itself; and to satisfy himself, and the Christian world, that the interior of the building contains nothing which can be compared, for interest, to the scenery without. So many recollections of long departed grandeur, of ancient riches and power, seem to crowd around the spot, that few travelers can look upon the site of Solomon's temple unmoved; what then must be the feelings of the Jew, as he steals along the valley of Jehoshaphat and, from beneath the shade of the massive wall, lifts his eye to the heights once surmounted by the house of the Lord, that almost filled this quarter of the heavens? No wonder his tears flow at sight of the change. A glory indeed still shines in the holy place; but it is the glory of the accursed heathen, and scornful oppressors. It is an affecting circumstance, that the Jews are brought from all quarters of the globe, to be buried in this valley, that their dust may repose under the shadow of the eminence where the temple stood.

About the centre of the northern part of the city, not far from midway between the wide enclosure around the great mosque, and the northwestern corner of the town, stands the Church of the Holy Sepulchre, with a small court lying before its southern front. It is a large building, or rather, a consolidated mass of chapels, about two hundred and fifty feet by one hundred on the ground, and surmounted with two domes. Whether this be, as is pretended, the site of Golgotha, including Calvary and the tomb of our Savior, there are many doubts; but the traditions of the Catholic Church seem to be traced back, with tolerable distinctness, to an age when the real position of these objects may have been well known. Certain it is, however, that if they indeed stood here, the limits of the western part of the city have been greatly extended, since the Christian era. For Calvary was then 'without the gate,' whereas this spot is nearly in the middle of the main body of the present town. To account for the change, it is generally supposed, (it is after all but a conjecture,) that the wall from the north was, in ancient times, drawn inwards, on this quarter, so as just to exclude Golgotha; and that it here formed a sharp angle, suddenly stretching westward again to the modern boundary and then turning off to the south. It is by no means incredible that such may have been the case, and that the church actually covers the place of the holy sepulchre. If so, it may likewise include Calvary; for it is evident, from the narrative of the Evangelists, that the scene of the crucifixion and that of the interment, were near together.—But the labor of ages has crowded the space with the monuments of a mistaken piety, till it would be folly to look for any of the original traits. What is now called Calvary, presents no appearance of a mount, though, by the way, that appellation is nowhere given it in scripture; and the sepulchre has been converted into an elegant Grecian tomb, that rises under the great dome of the church, and is surrounded by sixteen large columns which support the gallery above.

Places without the Walls. To the south of the modern town, and for the most part without the walls, is Mount Zion, the celebrated quarter in which king David held his court. It constituted about a fourth, in extent, of the ancient city, and was the most beautiful division of the whole. Now, it lies utterly desolate, unoccupied; and except one solitary Turkish mosque, and a small American chapel, no buildings remain. The very ruins have all perished, crumbled into dust, or removed to other places; and wherever a scanty supply of soil can be found, it is wrought by the plough or cherishes a few stunted shrubs. 'At the time I visited this sacred ground,' says Dr. Richardson, 'one part of it supported a crop of barley, another was undergoing the labor of the plough, and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference; it is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes towards the brook Kedron.'

It is considerably higher than the ground on the north, on which the ancient city stood, or that on the east, leading on to the valley of Jehoshaphat; but has very little relative height above the ground on the south and on the west, and must have owed its boasted strength principally to a deep ravine, by which it is encompassed on the east, south and west, and the strong high walls and towers by which it was enclosed and flanked completely round.'

We have before seen that the valley just mentioned, makes the circuit nearly of the whole city. Beginning at some distance to the north of the present limits, and not far, probably, from the ancient boundary in this quarter, we trace it down towards the south, in a wide dry hollow, till it reaches the northwest angle of the walls, where it has become of considerable depth, with a stony bottom. Thence it runs close under the western wall, rather narrowing and deepening as it proceeds, and growing more rugged, especially after passing the Jaffa gate. This part of it is usually dry; but it must serve as a sort of gutter for the rains that fall. Its course continues southward to the southwest corner of Mount Zion; where it turns short to the east, under the southern border of that eminence. From hence it bends around northwardly to sink into the valley of Jehoshaphat, it bore the famous name of the valley of Hinnom, or Gehenna. In this division, it was somewhat more than a quarter of a mile in length about one hundred and fifty feet broad, and sixty feet deep; and these dimensions it still retains. 'The bottom of this ravine is rock, covered with a thin sprinkling of earth, and in the winter season, is the natural

channel for carrying off the water that falls into it from the higher ground; but, on both sides, the rock is cut perpendicularly down; and most probably was the quarry from which the greater part of the stones were taken for building the city. The precipitous edge of the ravine is more covered with earth on the side of Mount Zion than on the other side, which is probably owing to the barbarous custom of razing cities from their foundations, and tumbling both the earth and the stone into the ditch below.' Such is the present state of the valley of Hinnom. At the southeast part of Mount Zion, the eminences recede on either hand; and the valley opens wide; but its narrow bed may still be traced bending round to the north-east, and gradually descending towards the valley of Jehoshaphat. A little distance to the left, on the foot of the eastern slope of Mount Zion, is the celebrated Pool of Siloam, which, from a broken down arch, sends forth a scanty rill to water some gardens that are planted here. A few rods bring us into the vale of Jehoshaphat and to the brook Kedron, which flows down it from the north. During a large part of summer, it is dry; but, in the rainy season, it pours a torrent, which, on receiving the supply from the channel of Hinnom, passes off to the southeast, in its way towards the Dead Sea.

Looking up the length of Jehoshaphat to the north, we see the Mount of Olives on the right, and the high walls of the city standing on chalky cliffs at the left. The deep bottom of the intermediate space is, on an average, about half a mile across, and of a very desolate appearance. Generally speaking, it is a rocky flat, with a few patches of earth here and there, and filled with tombs, every where dug in the rock.—Some of them are large, indicating the superior condition of their ancient possessors; but, for the greater part, they are small and of the ordinary size. Standing at the foot of Mount Zion, we see a modern Jewish burying-ground close at hand, on the east bank of the Kedron; and behind us, at the southern end of the valley, is a miserable village of Arab huts. Proceeding northwards, till we arrive opposite the southern wall of the ancient temple, we reach, at the foot of the Mount of Olives, the tombs of Jehoshaphat and Zachariah, and the pillar of Absalom, so called. A little further onwards, is the garden of Gethsemane; an even flat of ground, about fifty yards square, where are shown some old olive-trees, supposed to identify the spot of our Savior's agony. The general prospect in this valley is thus described by a late writer: 'The western side is a chalk-cliff supporting the walls of the city, above which you perceive Jerusalem itself; while the eastern acclivity is formed by the Mount of Olives, and the Mount of Offence, so called from the idolatry which oppresses the fame of Solomon. These two hills are nearly naked, and of a dull red color. On their slopes are seen, here and there, a few bleak and parched vines, some groves of wild olive-trees, wastes covered with hyssop, chapels, oratories, and mosques in ruins. At the bottom of the valley you discover a bridge of a single arch thrown across the channel of the brook Kedron. The stones in the Jewish cemetery look like a heap of rubbish at the foot of the Mount of Offence, below the Arab village of Siloam, the paltry houses of which are scarcely to be distinguished from the surrounding sepulchres.'

The Mount of Olives is an object of too much interest to be passed by, without a separate and more detailed account. It is part of a ridge of limestone hills, running north and south; and we have already observed, that it lies over directly in front of Jerusalem on the east. With a round, swelling, but rock-bound side, it rises only to a moderate height, and might be more properly termed a hill than a mountain. Of its three summits, ranging north and south, the middle overtops the rest, and is that which faces the centre of the city and the mosque of Omar. The path leading to it; rises from the garden of Gethsemane. About half way up the ascent, is a ruined monastery, built, as the monks tell us, on the spot where our Savior wept over Jerusalem; and it is from this point, indeed, that the most agreeable view of the city may be obtained. On reaching the summit, however, as not to be noticed at a distance. From this point the appearance which Jerusalem presents has already been given: but the general prospect around, is over a waste and dreary region. Towards the southeast, appears the Lake Asphaltites or Dead Sea: 'a noble expanse of water,' says Dr. Clarke, while surveying it from this height—'seeming to be within a short ride; but the real distance is much greater. Lofty mountains enclose it with prodigious grandeur, and resemble, by their position, the shores of the Lake of Geneva, opposite to Vevey and Lausanne. To the north of the Lake, are seen the verdant and fertile pastures of the Plain of Jericho, watered by the Jordan, whose course may be distinctly discerned. For the rest, nothing appears in the surrounding country, but hills whose undulating surfaces resemble the waves of a perturbed sea. These were bleak and destitute of wood, and seemed to be without cultivation. However, this cannot be ascertained by a distant view; we often found that mountains, which, when remote, appeared like naked rocks, were, when we drew nigh to them covered with little traces, like a series of steps, and abundantly productive.'

Such is the state in which the city and principal objects around, present themselves to our view, at this day. Here we must take our leave of the modern, and go back to former times.

The Ancient City. The period of its greatest splendor was undoubtedly the seventy years from the birth of our Savior onwards to its destruction by Titus. In no other age has it ever held so numerous a population, amounting to some hundreds of thousands, (its present population is judged to be from fifteen to twenty thousand,) to say nothing of the extravagant computation of certain writers who swell the number to nearly three millions; and at no other time has it covered so large an extent of ground.

Its circumference is stated by Josephus, at somewhat more than four miles. The directions in which it so much exceeded the limits of the modern town, were north and south. To the west it was prevented from spreading by the trench or narrow ravine which we have described in that quarter; on the east, it could not overpass the deep valley of Jehoshaphat. But it occupied the whole of the space now vacant on Mount Zion at the south, lifting its battlements on the very cliffs that overhang the depth of Hinnom; and to the north it stretched probably about a mile beyond the present walls, to what are called the sepulchres of the Kings of Judah. Accordingly, in order to form a correct idea of the site of the ancient Jerusalem, we have only to extend the limits of the modern, to the north and to the south, and at the same time, perhaps, to contract them at one place on the western side, so as to exclude the scene of our Saviour's crucifixion. We shall then have before us a long, narrow city, about two miles in length, and averaging half a mile in breadth, but very irregularly bounded on the west. The rocky eminence which it so entirely covered, was broken into several smaller elevations and hollows; but its general form may be described as running lengthwise towards the south, rather ascending in that direction, and terminating abruptly on the top of Mount Zion; and along the larger part of its course, its side also slanting off to the east, so as to resemble an inclined plane towards the Mount of Olives. The reader will finish the picture, by circumscribing the area with deep ravines, except on the north, and by surrounding the whole with the neighboring hills.

On this rocky eminence, great and melancholy overtures have taken place, since the Christian era. Part of the site, as we have already seen, has been entirely deserted; in the part still occupied, not a vestige perhaps of that age remains, among the monuments of art. A new city has risen, and in its turn become old. All but the everlasting features of nature itself has passed away; and even in these, the effacing hand of change has been at work. Elevations have been levelled or reduced, and hollows filled up, so that the surface has taken a different appearance. So particular is the account, however, which is left us of the ancient city, that we may still trace its principal divisions on the plan, obliterated as it is. It was divided into four parts. The northern, which was called Bezetha, was probably the largest in extent, and reached as far towards the South as Mount Moriah, the quarter in which the temple stood. From this section, however, it was separated by a deep trench dug for that purpose, in order to add to the security, by the ease with which all communication could be cut off South of Bezetha, were the two slight elevations, Mount Moriah on the east, and Mount Agra on the west. Of these, the latter was the most extensive, as well as the highest, and was spread out in the form of a crescent, before Mount Moriah. The valley which originally lay between, had been filled up, so that, in the time of our Saviour, both of the elevations appeared to constitute but one inclined plane descending from the west towards the spacious court of the temple. The site of this magnificent structure, it is well known, bore the name of Mount Moriah; but after it was thus connected with Agra, it could not well be distinguished as a separate elevation, and appeared rather like a plat of ground at the foot of the latter. Along the southern side, however, both of Moriah and Agra, ran a valley of considerable depth, from east to west, cutting them off from Mount Zion, or the Upper City. This division, rising above all the rest, commanded a view of Bezetha, or the northern extremity, and of Mount Agra, which was called the Lower City, and looked down, at the northeast, on the court of the temple, whose southern wall towered to the amazing height of four hundred and fifty feet from the bottom of the valley.

We close this account with the description which the contemporary Roman historian, Tacitus, gives of the city at the time of its siege by Titus: "The natural strength of the place was increased by redoubts and bulwarks, which, even on the level plain, would have made it secure from insult.—Two hills, that rose to a prodigious height [from the bottom of the ravines,] were enclosed by walls constructed with skill, in some places projecting forward, in others retiring inwardly, with angles so formed that the besiegers were always liable to be annoyed in flank. The extremities of the rock were sharp, abrupt and craggy. In convenient places near the summit, towers raised sixty feet high, and others, on the declivity of the sides, rose no less than a hundred and twenty feet. These works presented a spectacle altogether astonishing. To the distant eye, they seemed to be of equal elevation. Within the city, there were other fortifications enclosing the palace of the kings. Above all was seen, conspicuous to view, the tower of Antonia, so called by Herod, in honor of the triumvir who had been his friend and benefactor. The temple itself was a strong fortress, in the nature of a citadel. The fortifications were built with consummate skill, surpassing in art, as well as labor, all the rest of the works. The very porticoes that surrounded it, were a strong defence. A perennial spring supplied the place with water. Subterraneous caverns were scooped under the rock. The rain-water was saved in pools and cisterns. Since the reduction of the place by Pompey, [133 years before,] experience had taught the Jews new modes of fortification; and the corruption and venality that pervaded the whole reign of Claudius, favored all their projects. By bribery they obtained permission to rebuild their walls. The strength of their works plainly showed, that in profound peace they meditated future resistance."

Consistency presents Christianity in her fairest attitude, in all her lovely proportions of figure and correct symmetry of feature.—Consistency is the beautiful result of all the qualities and graces of a truly religious mind united and brought into action, each individually right, all relatively associated. Where the character is consistent, prejudice cannot ridicule, nor infidelity sneer. It may indeed be censured, as holding up a standard above the attainment of the careless. The world may dislike, but cannot despise it.

[H. Moore.]

Trust not to the praise of a friend, nor the contempt of an enemy.

CHRISTIAN INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, NOV. 11, 1833.

TWO SEVEN DAYS MEETINGS.

We seldom coin a paragraph of a local circumstance. We know that the public generally are not interested in the transactions of a few people within the limits of a single town. But, just at this moment, we feel disposed to make a few remarks predicated on the extraordinary and highly intemperate measures which are now being taken in Augusta to get up a revival and gain proselytes for one or two sects. It must be known then, in advance, that the orthodox in that place, after not a little contesting of the question in the church (as it is said,) resolved a few weeks since to hold a protracted (more properly, as we maintain a distracted meeting,) for the purpose of increasing the sect. This measure was probably induced by the fact, that the Unitarians have recently completed a new church, near that of the orthodox; and the Universalists have organized a Society with a pretty fair prospect of success. Something must be done to withstand these influences, or it was seen the orthodox cause would suffer. Accordingly the proposition was finally carried to have a protracted meeting. The managers were resolved on a desperate effort—casting aside, as trifling things, about every consideration of temperance and decency. It began on Wednesday the 6th inst. and was to continue four days. As little success was had at the expiration of this time, and as some thought there were appearances of a gathering of fish to the bait, it was voted to continue the meeting other three days, completing an entire week.

There was the customary policy—not to say craft—in the selection of the time. The Autumn is the most gloomy season of the year. The beauties of nature are then disappearing, and she is putting on her dying robes and funeral pall. The evenings too, are longer at this season; and it is always found that these works always succeed best in the dark. We all know, that from ancient time, there have been those who choose darkness rather than light—we need not add, why. True, all these natural advantages would be as great later in the season than now, and if any inquire why these operations were not postponed till say January, the reply is, that from the first of that month the Legislature is in session; and it was foreseen, that during that period, the people would be occupied by other matters of interest; and moreover, some probably felt reluctant to expose their intemperance, and the recklessness of their measures, to the view of so many intelligent strangers as would then be in the place. If any thing was to be done, for their own credit or success, it was foreseen that it must be done before the meeting of the Legislature; and this is the most probable reason why the present month was selected to put the machinery in operation. And a crafty and complicated machinery it is! We have not seen much of it; but have beheld enough to satisfy us that it is devised in the most consummate art and craft imaginable. We cannot, we need not, give particulars. Suffice it to say, that public meetings of different sorts commence by or before daylight in the morning and continue till nine or ten at night—day after day—and some private ones the whole live long night. The troops are marshalled and disciplined to act with the greatest effect—some are appointed to pray here, others there; some to go from house to house and catechise the inmates; others to forelay people in the streets and compel them to go in—as if God could not answer the prayers of the church for the ungodly, unless the ungodly are present to hear them. Private notes, plenty as blackberries are put up—all doubtless prompted and written out by one person—in which wives are made to slander their husbands as "ungodly and reprobates," and children to reproach their fathers as "in the gall of bitterness and bonds of iniquity," a most impious and intolerable system of private and public insult! The orthodox meeting "perished in the using" on Tuesday night; and the Methodists took it up on Thursday for another week—allowing people but a single day out of a fortnight to obey that command—"six days shalt thou labor and do all thy work."

Now in looking upon all this, with a republican eye, whereby we acknowledge every man and every sect is at full liberty to pursue his or its own course, we are disposed in a philosophical spirit to be content and leave it to God to overrule evil for good and make the wrath of man even to praise him. But it requires some patience, to see so much injury done to society and individuals, without complaint. We say injury; for who can doubt that evil must follow such irrational and violent excitements?

Is it no injury to society, for the great body of a whole community to be encouraged in idleness and dissipation, and to be drawn away from their private, appropriate

duties? We hold that in proportion as idleness and a neglect of business and of industrious habits, are encouraged in a community, in the same proportion, that community is injured. And is it no injury for people to become excited almost to insanity? for reason to be prostrated—the passions to be inflamed—the understanding neglected? But the worst evil is to be found in the fact that such excitements leave the subjects of them in a state worse than the first. Before, perhaps, they were social, friendly and liberal amongst their associates; afterwards, they almost invariably results, that they become censorious, distant, unsocial, unneighborly and hostile. Such effects are the usual fruits of these unnatural excitements. We are commanded to be "temperate in all things;" but when the managers put their heads together in order to lash a community into a violent ferment; the people actually become as intoxicated with passion as ever man did with ardent spirits. There is such a thing as religious dissipation; and really we regard it as one of the worst kinds of dissipation, inasmuch as it is countenanced and encouraged under the dishonored name of religion! This word has been made a cloak to conceal and sanction the most consummate art, and the most unworthy purposes. It is humiliating to witness with what success a few interested managers behind the screen can put their heads together and devise "ways and means" for deceiving the people and accomplishing their purposes; and to see those people—honest enough generally themselves—drilled into the right shape, and made to dance as puppets as the wires are moved by the managers. It is enough to make one sick of poor human nature; to destroy his confidence in mankind and to induce him to believe, indeed, that his species are "totally depraved."

We exhort our Universalist brethren in Augusta to stand fast in the faith; and not to be carried away by this wind of doctrine. They may rely upon it, that after the whirlwind and the fire, the still small voice will come; excitements, in mercy, cannot last always; people will become sober by and by, and eggregiously lament that they ever suffered themselves to be lashed into such a state of feeling and action. It becomes all judicious minds to hold on to the exercise of their judgments; to weigh things soberly and discreetly; to withstand all violent attacks upon their passions, and pursuing the even tenor of their way, wait in christian patience for the general restoration of reason and good sense to guide in all things—especially on so serious a subject as that of religion.

SUPPOSE A CASE.

Suppose, reader, that the American Missionary Society should send a dozen Missionaries to India with instructions to visit cities and the country, and, by the preaching of the Gospel, convert the idolatrous heathen to the worship and service of the true God. Suppose, therefore, they should go forth, and teach to the people in all places, the important and interesting facts,—that there is one God; that there is one Mediator between God and men, the man Christ Jesus, whom that God sent to be the Saviour of the world; that God will have all men to be saved and come to the knowledge of the truth, which truth maketh free; and that in believing it there is great peace. Suppose, in addition to these positive teachings, they should all, to a man, forbear, neglect or refuse, in all places and during many years of Missionary labor in India, to use the word *hell* so much as once in any of their discourses, or ever inform the people there is such a place. We suppose what is indeed, very improbable so far as relates to the American Missionary Society; but we make it a possible one, for the sake of asking the Reader, whether, if such should be the course of the twelve missionaries, he believes they would succeed in converting a single heathen, according to the orthodox sense of conversion? Does he believe, that the Society would approve of the course of their missionaries? Would they be regarded as faithful ministers? On the contrary; would not every soul of them be recalled and proscribed and condemned as unfaithful stewards, as heretics and Universalists? Indeed they would! The Missionary Society could approve of no Missionary who neglected to teach the people that there is a hell, and to warn them, as his chief and only business, to obtain religion in order that he might escape its endless fires in the future world.

Well, now for the parallel: It is a fact, that not one of the twelve apostles whom our Lord commissioned and sent forth to enlighten and convert mankind, EVER USED THE WORD *HELL*, OR INFORMED THE PEOPLE THAT THERE WAS SUCH A PLACE. The fact is indisputable. Look all through the Acts of these Missionaries, as recorded after the Gospels of the New Testament. Read carefully and critically as you please, and you cannot find the word *hell* in any of their discourses; public or private, nor any account of their having used it, or of their having in-

formed the people that there is such a place, during their whole lives! It is a very singular fact indeed, on the supposition that what we hear in these days about hell is true; but singular as it is, it is nevertheless true to the very letter. Had the Missionary Society of the present day existed then, and had these Missionaries gone out under their patronage, we know that every soul of them would have been recalled and excommunicated.

We wish people would look into this matter and behold the fact. The church, which became corrupt in the early ages, has not yet regained her ancient simplicity. To many relics of papal errors and malpractices, she has added the acquisition of a pharisaic spirit of proselytism, of intolerance, and of exclusiveness. The whole object of certain ministers now is, professedly, to save men from the wrath of their heavenly Father—to rescue them from endless hell torments in the invisible world. No such object appeared in the ministry of Jesus Christ or in that of his Apostles. No where did he profess that he came to save mankind from an endless hell. No where did his disciples labor to prevent people from going to such a place. The fact is incontestible. Search the New Testament, and you will find it so. We contend for the religion of the Bible; we would make that our example; and not daring to be "wise above what is written," we are content to believe what the Scriptures teach, and here we stop. We know that we are hated and despised, maltreated and maligned for not going farther, and entering into all the additions and corruptions which others have introduced. We are called heretics, ungodly men, reprobates, emissaries of satan, and other equally mild and decent names, because we cling to original christianity. Such treatment is painful in many cases; and we have besought—but besought in vain—that our accusers would examine the subject and do us justice. This they promptly, utterly and indignantly refuse; at the same time setting themselves up as the only enlightened and genuine christians, alone professing the faith or the spirit of the Gospel! Oh Jesus—how art thou wounded in the house of thy friends!

It is stated in the Independent Messenger, that Rev. Charles L. Cook, late Pastor of the Congregational Church and Society in Boothbay, has accepted of an invitation to settle as Pastor of the Restorationist Society in Newtown and Watertown, Mass. The Restorationist brethren in Massachusetts say that they have thoroughly examined the facts in relation to the circumstances under which he left Boothbay, and are satisfied that he is entirely innocent; and that the official publication in the Mirror against his character, was an act of sheer persecution, not authorized or warranted by facts. Rev. Paul Dean has expressed himself to this effect before the public, and Mr. Cook, has been admitted as a member of the Massachusetts Association of Restorationists.

CONVENTION IN INDIANA. The General Convention of the Universalists of the Western States, was held in Philomath, Ind. Oct. 18, 19 and 20th. Bro. John Winn was chosen Moderator, and Bro. S. Tizzard, Clerk. The Richland Association was received into fellowship; delegates from which, and from the Central Ohio, and the Western Union Associations, appeared and took their seats. The Constitution was so amended as to provide, that each Association be allowed a number of Delegates in the Convention equal to the number of Churches or Societies within its limits; and that Societies in the "Western States," not contiguous to any organized Association, also be allowed one Delegate each. The principal business of the Convention, related to the "Western Union Seminary," accepting of the proffer by said Seminary to surrender the sole control of the same to the Convention. Hereafter it has been the property of a single Association. Two new Trustees were elected to fill vacancies, and Agents were appointed to receive subscriptions for the Institution. A Resolve was passed recommending the publication of the Pentateuch, or five books of Moses, with the Notes of Dr. A. Clarke, by Br. J. Kidwell. We find no account in the Sentinel (to which we are indebted for the above mentioned facts,) of the number of ministers present, or of the public religious exercises on the occasion. A short Circular Letter appears, signed by Brs. C. Rogers, J. J. Hollister and A. A. Davis.—By adjournment, the Convention will meet next year in Mt. Vernon, Knox Co. Ohio, on the Friday preceding the third Sunday in September.

NEW PAPER. We have received the prospectus of a new Universalist paper to be published simultaneously in Boston and Baltimore, and to be conducted by S. F. Streeter of Boston, O. A. Skinner of Baltimore and S. Wild of Washington, entitled the "Ladies' Christian Advocate." As its title imports, it is designed to meet the wants of the Ladies in the Universalist denomination.—It will be published semi-monthly, commencing in January next, on a royal sheet, at \$1 per year, in advance.

The proprietor of the Boston "Universalists" also proposes to adapt that paper to the wants of Ladies, with the additional title of "Ladies Repository." We wish both good success.

NEW MEETING HOUSE. Measures are in train for erecting a Universalist meeting house in Lynn, Mass.

ENGAGEMENT. Br. R. S. Pope was engaged to minister to the Universalist Society in South Dedham, Mass.

For the Christian Intelligencer.

MISSIONARY CONCERT.

It is a fact worthy of notice, that the present age is distinguished for free enquiry, and serious investigation. Truth is advancing with firm and rapid steps, raising the standard of morality and intelligence. Benevolent objects of the day are many; and its advocates zealously engaged in awakening the public to vigorous and incessant exertions. But before we fall in with any scheme, it is our duty to examine it candidly and impartially, and judge for ourselves, whether or not it deserves our assent and co-operation. The cause of missions occupies the attention of a large portion of the professed christians at the present day. It has been attended with vast expense, and has employed the pens of many able men in its defence. I purpose in this article to notice briefly a few facts in relation to missions, as reported at a missionary concert held in Waterville on the evening of the 4th inst. The speaker commenced by appealing to the scriptures of the New Testament as the standard of duty to all true christians. He founded the duty of christians on the command, "Go ye into all the world, and preach the Gospel to every creature." Would to God, all christians would abide by this command and proclaim the Gospel in its purity, throughout the whole world. Did the missionaries proclaim to the heathen the gospel which the angel proclaimed to the shepherds, we should not hear them saying to their teachers, "Sir, we hear that there is an endless hell. We are afraid of it. Do give us a writing that will tell us how to escape it." But like the shepherds would "return glorifying and praising God for all the things that they had heard and seen." No one surely can be opposed to sending the gospel to the heathen. It is very desirable that they should have it. But what is it desirable that they should have what is now proclaimed for the gospel, may I think be doubted. What a contrast there is between the gospel of the Bible, and that of the missionaries! One proclaims the wrath, and anger of a revenged and vindictive God—an omnipotent devil and an endless hell of torment. The other says "Fear not, for behold I bring you good tidings of great joy which shall be to all people." One teaches that "Others not elected, although they may be called by the ministry of the word, and may have some common operations of the spirit, yet not being effectually drawn by the Father, they neither can nor come to Christ, and therefore cannot be saved." (See Confession of Faith, Chap. 10, Art. 3, 4.) The other speaks in language strong and irresistible. "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." From the general tenor of the speaker's remarks, it was very evident that the missionary gospel was his favorite, and that it was this gospel he wished his hearers to aid in propagating. He told us that if we only lived strictly moral—attended missionary meetings, &c. we had not done our duty, and it was to be feared we were not christians. Two things more were necessary—cash and prayers. The former was indispensably necessary to feed and clothe missionaries—the latter was an after consideration. An earnest appeal to the purse is very necessary to carry forward the missionary operations; and in the opinion of some, the only thing necessary. Many have gone as far as to value souls at \$20 per head, and have even reckoned the "salvation of the world in dollars and cents." After the speaker had given us an account of the number of heathen, that had been converted by missionaries and tracts. (Alas! O volume of inspiration, how art thou forsaken,) he assembled before him, in imagination, all the converted heathen, and bids them "tell their experience." Among the whole none were converted by a careful investigation of the Bible; but one was "awakened by a tract another by a missionary, and so on. They had a slight resemblance to our orthodox conversions; the only difference was, they "came out brighter." Having made an appeal to the sympathies of his hearers, the meeting was closed by—a contribution! But we are led to enquire why is all this concern for the final destiny of the heathen? The speaker was a Calvinist Baptist. Let us then turn to his Articles of Faith, and see what he believes. The Article on "Eternal Calling" is "All those whom God hath predestinated unto life, and those only, he is pleased, and in his appointed and accepted time, effectually to call by his word and spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ." "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man who is altogether passive therein." (Chap. 10, Art. 1, 2.) Now why send the gospel to the heathen? Can we be the means of saving those who are "predestinated unto everlasting life," or rescuing those who are "foreordained to everlasting death" from their irrevocable doom? And if, as Calvinists tell us, the knowledge of the Savior will be the means of finally increasing the torments and misery of the non-elect, why carry the glad tidings there? Would it not be more merciful in us to keep them in ignorance of these immutable decrees, and thus make their future doom more intolerable? To answer these questions, I presume the Calvinist will find it quite convenient to step into the *Arminian hobby*, and make omniscient Deity "choose to be ignorant of the final destiny of his creatures." How God can choose to be ignorant of any thing, without first knowing what he chooses to be ignorant of, is a question far beyond my comprehension. The more we examine the subject of missions in connection with the creeds of its advocates, the more absurd and inconsistent it appears. I here leave the subject to the consideration of the reader.

ARDINER, NOV. 11, 1833.

LINES—WRITTEN BY THE LATE MR. ROSCOE.

* Though he slay me, yet will I trust in him.

God of my life, my hope, my fear,
In whom alone is all my trust,
I feel the closing hour draw near
That gives this fainting frame to dust.
Like the tired hart, at bay I stand,
Thy tolls have compassed me around;
I wait the death-stroke from thine hand,
And stoop resigned to meet the wound.
Yet one fond wish still warms my soul,
To thee in darkness hope express,
That ere the darkening shadows roll
To close me in thy final rest.
Thou wouldst some worthier aim inspire,
Some living energy impart,
Some holier spark of purer fire
Rekindling in my dying heart;
That when, removed from grief and pain,
This fragile form on earth shall lie,
Some happier effort may remain,
To touch one human heart with joy;
One nobler precept to bestow,
One kind and generous wish reveal,
To bid the breast with virtue glow,
To love, to pity, and to feel;
To soothe the ill it cannot cure,
The sufferer's injuries redress;
And through life's varied channels pour
The living streams of happiness.
Then, though in cold oblivion laid,
Some secret beam of heavenly glow
May pierce the dark incubent shade,
And warn the dust that rests below.
This moulderer from God that came,
An instrument at his command,
Waits silent yet, through all its frame,
The impulse of its master's hand.
Smite, Lord! this frame shall own thy power,
And every trembling chord reply;
Smite, Lord! and in my latest hour
This falling frame shall ring with joy!

From Friendship's Offering for 1834.

EARLY DAYS.

Oh give me back my early days,
The fresh springs and the bright
That made the course of childhood's ways
A journey of delight.
Oh give me back the violet blue,
The woodbine and the rose,
That o'er my early wanderings threw
Their fragrance of repose.
And give me back the glittering stream
The fountain and the dew,
That neither day nor night dream
Can ever more renew.
I would give all that tears have bought,
Of wisdom, wealth or love,
For one sweet hour of early thought
This sorrowful world above.
One happy flight away, away,
On wings of untamed power,
One golden morn, one glorious day,
In childhood's rosy bower—
One sail upon the summer sea,
Whose passing storms are all
Light winds that blow more merrily,
And dewy showers that fall.
But ah! that summer sea no more
Shall bear me gaily on;
My bark lies on the weary shore,
My fluttering sails are gone,
'Tis not that Hope her radiant bow
No longer bends on high,
But light has faded from her brow,
And splendor from her sky.
'Tis not that Pleasure may not bring,
Fresh gladness in my breast,
But I am worn with wandering
To find a home of rest.

From the Gospel Anchor.

FALLEN ANGELS—No. 1.

It is believed by many, that before the creation of this world, there was a rebellion in heaven, and some of those holy spirits or angels, who surround the throne of God, and behold his glory, refused to submit to his authority. For this rebellion various reasons have been assigned; the most common one is, that through pride, they refused to do homage to the Son of God. All agree concerning the consequences—that for their disobedience and rebellion, they were hurled from their blissful habitation into outer darkness, and condemned to perpetual torment; that they were changed from angels to devils, and will be instruments in the hand of God, to torment ungodly men after death; that, although they are confined to the prison-house of hell, yet they are at the same time going to and fro in the earth, tempting men to the commission of all sin; that God will never allow them a space for repentance, but will assuredly pour out his wrath upon them to all eternity.

1. This story declares that these angels were once holy, and afterwards became sinful. But can a holy being become sinful? We are told that God cannot sin. Why? The only reason which can be given is that he is perfectly holy. The attribute of holiness precludes the possibility of his iniquity. Let the same rule be applied to angels. Admit them to have been holy. If holiness prevents sinning, then they could not have sinned, because they were holy.

But what is holiness? Christ taught his disciples, that to become holy, they must love God with the whole heart, and all others as themselves. If then these angels were once holy, they must have loved God with the whole heart. If they thus loved him, would they have rebelled against him? They must also have loved all others as themselves. If so would they have been puffed up with pride, which is said to have been their sin? Is it then consistent with reason, to suppose that a holy being or angel, could sin in this manner?

Again—No being ever committed sin without temptation of some sort. Temptation may arise from outward objects, or from inward suggestions of a corrupt disposition. But could holy angels in heaven be tempted in either way? Had they corrupt dispositions, by which they could be tempted? If they were holy, their dispositions must have been holy and not corrupt.—Their temptation could not have been of this sort. Was it then by the influence of outward objects? Heaven is always represented as a place of purity and holiness. If this representation be true, then surely nothing would be there found to tempt any one to sin. Besides if temptation could be found there, they could have no operation on beings perfectly holy. God cannot be tempted. Why? Because he is holy. Holiness secures him no effect, unless the person before whom it is placed possesses some disposition congenial with temptation. If then the angels were holy, they could not be moved. When men commit sin, it is often said that the devil tempts them. But this cannot be said of angels; for no devil then existed even according to this story itself. For we are

told that the chief angel became a devil by sinning, and his coadjutors became his subjects.

In what possible way then could the angels have been tempted? They could not have been tempted by the devil—for there was none in existence. They could not have been tempted by the surrounding objects—for none of a seductive nature could exist in a place of purity and holiness. They could not have been tempted by their inward passions—for all their passions and affections were holy. They could not have been tempted by all these—for reasons already given. They could not have been tempted by any other objects or things, for holiness completely secured them from the power of temptation. How then can we suppose they were tempted in any manner? And if they could not have sinned without temptation, what reason have we to suppose they ever did commit sin? The whole story then appears unreasonable in the extreme.

We dismiss this part of the subject with one remark, showing the tendency of this story, if true. If the holy angels become sinful; what security have the saints made perfect, in the presence of God? Will they be more holy than the angels? Will they not be as liable to rebel and perish? This idea, then, of the holy angels becoming sinful, strikes at the very root of all our hopes of permanent holiness and felicity in the life to come. Shall we believe this story to be true?

NUMBER TWO.

This story represents the rebellious angels as being confined in everlasting chains—reserved unto the day of judgment to be punished. But these angels, who become devils by sinning, are represented as having rebelled before this world was created. Now, is it reasonable to suppose that God would pursue the course here attributed to him? Admit that the angels sinned against him—would he be likely to delay punishing them until he could create this world—keep it in existence thousands of years—and afterward destroy it? For what possible reason should he thus conduct? We can conceive of but one reason which can be given, viz.—that he wished to create another race of beings, some of whom he knew he should damn forever—that he might punish them all at once.

Whether this be a good and sufficient reason, judge ye. But can any other reason be given? If not will you believe that God conducts thus? Does such a procedure appear consistent, and reasonable? Must we not have strong proof that God conducts after this manner, before we yield implicit credence to this story?

Although these angels, alias devils, are said to be confined in the prison of the bottomless pit, yet it is pretended that they are roving through the earth, tempting men to the commission of all sin. How often do we witness the fact, that pious, godly men, attempt to screen themselves from the odium of sin, by throwing the blame on the devil.—The devil forsooth tempted them. But is this reasonable? If the devil and all his legions are confined in prison, how chances it that they are walking about at liberty, at the same time? They are represented not only as walking about, but also as being marvelously active. One would suppose their number was very great, or that they possessed the attribute of omnipresence. For you shall scarcely find a single man of a certain description, who will not strive to convince you that there are as many devils at his elbow tempting him, as ever annoyed his Grace of Benevento. We again ask—how can they be imprisoned, and be at liberty at the same time? Will you believe such contradictions? Is not this story not only inconsistent with reason, but inconsistent with itself?

NUMBER THREE.

This story represents God altogether unmerciful to the angels who sinned. It is said he gave them no space for repentance. And this cause is often contrasted with ours, to show the exceeding riches of God's grace to us. We are told that although God gave the angels no day of grace, he waits long to be gracious to us. And in this view we are often exhorted to bless God.

But let the contrast be exhibited in its true colors. It is agreed that we are sinners—that God is merciful to us—that he is continually calling on us to repent—that he will receive us at the last hour—that although our whole life be spent in opposition to him, still if we repent, and give ourselves up to him, even on the bed of death, he will be merciful to us, and receive us to himself in glory. In every way he is good and gracious to us; forgiving not the first sin only, but all, even the most aggravated.

This is one side of the picture. Now look at the other. Here are a multitude of holy angels—they have served God, perhaps for ages, with fidelity—they have yielded cheerful obedience to all his commands—their bosoms continually filled with the most ardent love for him—their voices continually employed in singing his praises. At length through some unaccountable fatality, they feel the workings of pride; they rebel; they refuse obedience. What follows? Are they allowed a moment for reflection? Does the holy spirit strive to renew them to righteousness, and make them again sincere worshippers? No.—There is no mercy for them.—No gentle voice whispers peace and pardon, as the effect of repentance and return to duty. The boisterous thunders of almighty wrath of vengeance are hurled at their heads. For their first, and that time their only sin, they are plunged headlong into the gulf of hell.—Never shall they come out thence, except at the day of judgment; and then only to be consigned to a state of tenfold torment.

This is the other side of this picture, which was originally drawn by the heathen poets—copied and adorned by the illustrious Milton—and exhibited in various points of light, by innumerable clergymen, and laymen, from that day to the present.

How does this compare with the other? Do they both appear to be correct representations of the dealings of God with his children? Can we believe Almighty God has so much mercy for us, and none for his angels? Is there any good reason why he should thus conduct? Are we more exalted, or valuable in the scale of existence, than they? All who believe in their existence, admit them to be our superiors.

Have we been more obedient, generally

than they? They had sinned but once—we sin daily. They had been obedient, perhaps for ages—we have existed only a few years. Why then show mercy to us and deny it to them? Is this consistent with reason?

Besides, to say nothing of his redeeming grace exhibited to us—all his dispensations in nature, all his revelations by his spirit, proclaim his goodness. But was it an act of goodness to treat the angels as we are told he did? Not a spark of goodness is discoverable in all this story. Vengeance and vindictive fury are the prominent marks by which it is distinguished. And shall such conduct be ascribed to the God of all grace and mercy? Heaven forbid.

SOUTH SEA ISLANDS.

Extracts from a very interesting work recently published by Messrs. Harper's, entitled "Polynesian Researches."

"The Climate of the South Sea Islands is in general regular, and though considerably better than in Europe, is more temperate than that of the East or West Indies, or those parts of the continent of America that are situated in the same latitude. This is probably occasioned by the vast expanse of ocean around; for though only eighteen degrees from the equator, the thermometer in the shade seldom rises higher than 90, while the general average in some of the islands is not more than 74. During the time the Duff remained in Tahiti, from March to August, 1795, the thermometer was never lower than 65, and seldom higher than 73, and between the months of April and August, 1819, it ranged in the morning from 70 to 78, at noon from 75 to 84, and in the evening from 70 to 73. Sometimes it rises for a short time much higher than 90, but I never saw it so low as 60. The heat is constant, and to an European debilitated, though much less so than an Indian climate. To the natives it is genial, and, except in the immediate neighborhood of their stagnant waters or marshy ground, is salubrious. They experience no inconvenience from the heat, and often when the mornings have been gratefully cool to an European, they wrap themselves in their warmest clothing.

"The climate is remarkably serene and equable; its changes are neither frequent, violent or sudden. This circumstance, were it not for the constant heat, would render it remarkably salubrious."

Among the curiosities of these regions, there is a peculiarity in the manner in which the tides make, which, though most singular, has been but rarely noticed.

"Tides.—Among the natural phenomena of the South Sea Islands, the tide is one of the most singular, and presents as great an exception to the theory of Sir Isaac Newton, as is to be met with in any part of the world.

The rising and falling of the waters of the ocean, appear, if influenced at all, to be so in a very small degree, only by the moon. The height to which the water rises varies but a few inches during the whole year, and at no time is it elevated more than a foot or foot and a half. The sea, however, often rises to an unusual height, but this appears to be the effect of a strong wind blowing for some time from one quarter, or the heavy swells of the sea which flow from different directions, and prevail equally during the time of high and low water. During the year, whatever may be the age or situation of the moon, the water is lowest at six in the morning and the same hour in the evening, and highest at noon and midnight. This is so well established, that the time of night is marked by the ebbing and flowing of the tide; and in all the Island, the term for high water and for midnight is the same."

There might be much ingenious speculation upon the two races of men alluded to in the following account of the

"Inhabitants. The islands of the Pacific are inhabited by two tribes of men totally distinct; and in some respects entirely different from each other. The most ancient tribe is composed of what are designated ocean negroes, who are distinguished by the darkness of their skins, smallness of stature, and particularly by their woolly or crisped hair. The other tribe exhibits many of the distinguished features which belong to the physical character of the Malayan and aboriginal American tribes. The former race more properly belong to Australasia, as by them New Holland, New Guinea, New Britain, New Caladonia, and the New Hebrides are peopled, while on one of the Islands still farther to the westward, both tribes take up their abode and yet remain distinct; the oceanic negroes dwelling in the interior, and among the mountain fastnesses, while those of a fairer complexion form their settlements along the shore. In the vicinity of the Friendly Islands, they appear to be blended. The greater part of Polynesia appears to be inhabited by those who present in their physical character many points of resemblance to the Malays and South Americans, but yet differ materially from either, and seem to form an intermediate race."—[New England Telegraph.

New Anecdote of Judge Parsons. I recollect an anecdote of Mr. Parsons while he was at the bar. He was journeying on horseback (the only mode of traveling at that period) to a court in the interior of Massachusetts, and discovered when he was near a blacksmith's shop that his horse had a shoe loose. He stopped to have it secured, and while the blacksmith was preparing his fire and collecting his tools, Mr. Parsons entered into conversation with him upon subjects relating to his trade, and continued the conversation until he recollected that his stirrup leathers were not in good order, and seeing a shoe-maker's shop opposite, he took them off, and carried them to the shoe-maker to be repaired, and while there he discoursed very familiarly with the shoe-maker upon subjects of his vocation. When the jobs were done, and Mr. P. had departed, the blacksmith came over and inquired of his neighbor if he knew that man. He replied that he did not;—all that I know of him, said he, is that he is a shoe-maker who well understands the trade. He a shoe-maker! said the blacksmith, not he—if he is not a blacksmith there is not a blacksmith in the world, and I would give half of what I am worth to be able to shoe a horse as well as a man.

A curious question in the law of insurance arose when Chief Justice Parsons was on the bench. A ship having had a constant succession of favorable weather, safely performed a voyage which was insured; yet a question arose whether she was seaworthy. The

suit was brought to recover back the premium; in the course of the trial several shipwrights were called as witnesses to testify concerning the alleged defect, which was the want of a bolt in a certain place to secure properly a particular part of the body of the ship. The witnesses were not all agreed in the necessity of the bolt to render the ship seaworthy.

There was much testimony concerning tree-nailing, spiking and bolting; and one shipwright, who was considered more experienced than the rest, entered into a minute description of the part under consideration, and stated that it ought to be tree-nailed in one place, spiked in two others and bolted in a third, giving his reasons for each; but his testimony through an inadvertency placed the bolt in a wrong place. The testimony was not clearly understood by either of the counsel, and they did not discover the mistake of the witness; but the Chief Justice instantly perceived the error. He then stated to the witness that he had always supposed that the part of the ship in question was tree-nailed, spiked and bolted in a particular manner, which he clearly explained, and pointed out the necessity and the advantages of each; but, he added, since you are an experienced shipwright, you must know best, and I must have entertained an incorrect opinion. No, Sir, replied the witness, your honor has stated it aright, and if I did not say so, it was because I spoke in too much haste about it. He then described it again and corrected the error of his previous description and testimony. The Chief Justice said, I am convinced by your more deliberate testimony that my former opinion was well founded, but had you or any other experienced artist declared the contrary I should certainly have yielded an opinion which I have some how or other picked up, upon a subject I do not understand.

The late Solicitor General of Massachusetts, who was engaged in the cause, whispered to some one near him—how that modest old fellow lies; he knows well enough that there is not a man in the commonwealth who can build a ship as well as himself.

THE GOLD WATCH.—I have now in my hand a gold watch, which combines embellishments and utility in happy proportions, and is usually considered a very valuable appendage to a gentleman. Its hands, face, chain, and case, are of chased burnished gold. Its gold seals sparkle with the ruby, the topaz, the sapphire, the emerald. I open it, and find that the works, without which this elegantly dressed chase would be a mere shell—these hands motionless—and these figures without meaning, are made of brass. I investigate further, and ask, what is the spring, by which all these works are put in motion, made of? I am told that it is made of steel. I ask what is steel? The reply is, that it is iron, which has undergone a certain process. So then, I find that the main spring, without which the watch would be motionless, and its hands, figures, and embellishments but toys, is not of gold, that would not do—but of iron. Iron is therefore, the only precious metal; and this gold watch is an apt emblem of society. Its hands and figures which tell the hour, resemble the master spirits of the age, to whose movements every eye is occasionally directed. Its useless but sparkling seals, sapphires, rubies, topazes and embellishments, the aristocracy. Its works of brass the middle classes, by the increasing intelligence and power of which the master spirits of the age are moved; and its iron main spring, shut up in a box, but never thought of, except when it is disordered, broke or wants winding up, symbolizes the laborious classes, which like the main spring are wound up by the payment of wages; which classes are shut up in security, and though constantly at work, and absolutely necessary to the movements of society as the iron main spring is to the gold watch, are never thought of except when they require their wages, or are in some want or disorder of some kind or other.

CULTURE OF SILK.—The Eaton Register says: Mrs. Alfred, of Newcom, Preble County, Ohio, has, the present season, with the aid of one small girl and two boys about twelve years old, fed and attended about fifty thousand silk worms with the leaves of the common mulberry. From her labor (about six weeks) she will realize about \$225 even should she sell the materials in a raw state.—But should she manufacture the cocoons into sewing silk, which she does with ease and facility, the products of her labor will amount to near \$400.

Anecdote of Marshal Ney. When Napoleon marched, in the summer of 1800, to bring back victory to the eagles of France, a division of his army, as it hastened to the scene of action, halted within sight of the little town of Sarre-Louis, on the borders of German Lorraine, and the General who led it, pointing with his sword, said with emotion, "Gentlemen and fellow soldiers, this is my birth place: I am the son of a cooper, and thirteen years ago, on the spot where I now stand, I parted in tears with my father and mother to become a soldier: I bid you welcome to my native town." This leader was the celebrated Marshal Ney.—Athenaeum.

"I have the Reading of it every week."—It not unfrequently occurs, when persons are asked if they will subscribe for a newspaper, or if they already take it, that they reply, "No; but neighbor B. takes it, and I have the reading of it every week." Such often add, that they consider it "the best paper they know of." They are benefitted every week by the toils, perplexities and expenditures of those who receive nothing from them in return. Reader, if you feel reproved just send in your name, and take the paper yourself.

It appears by the Paisley Advertiser, that Mr. Blair, the Manager of the Johnstone Gas Works, has made a discovery, which, if it become of general application, will, in a great measure, ruin the Sheffield cutlers. Some time ago a portion of the moist lime, by which the gas is purified, fell by accident on the back of a dog, and a small bit of wood having been used to scrape it off, the hair was at once brought completely away with it. Mr. Blair extended the discovery by practising on his own beard, which now requires no razor. The lime, of the consistency of cream, is laid on the beard, and after three or four minutes, scraped off with wood.—Scotch paper.

Castor Oil for Lamps.—It is mentioned in the American Farmer, that castor oil, mixed with spirits of turpentine, in the proportion of four parts of the former to one of the latter, renders it equal to the best sperm for burning in lamps. It is said to emit a clear and powerful light, and that it never congeals in the coldest weather. The present relative prices of castor and sperm oil, must however prevent it from being extensively used.

Sergeant and Captain. Sergeant Onslow was one day changing horses at the White Hart, Reigate, the landlady of which kept calling him 'Captain.' 'What are you captaining your master for?' enquired the servant when he got her away, 'don't you know it's Sergeant Onslow?' 'Yes, yes,' answered the hostess, winking, 'I know he's only a Sergeant, but they like to be called Captains.' [New Sporting Magazine.

Maine Daily Journal.

LUTHER SEVERANCE will continue the publication of the *Maine Daily Journal*, during the ensuing session of the Legislature. The Journal when bound makes a very pretty volume, and is convenient for preservation and future reference as well as present reading, giving a full and tolerable accurate account of the legislative proceedings of the year, with other current matter, all for the small sum of ONE DOLLAR. It ought to be in the possession of every politician.

The publication of the *Daily Journal*, with the debates in both houses of the Legislature, involves considerable expense and much labor, which can only be remunerated by a handsome list of subscribers. To obtain these the publisher relies on the friendly influence of those who have been his readers heretofore, not only political friends, but all who wish for a faithful and impartial report of legislative proceedings.

The Age—Daily.

THE subscribers propose to resume the publication of the *DAILY AGE*, during the next session of the Legislature. It will be printed as heretofore, on the half of a large sheet, in the usual form, at the low rate of one dollar for the session.

Any person procuring six subscribers, and remitting the amount of their subscription, shall be entitled to a copy of the paper.

Containing an early and correct account of the proceedings of the legislature, and impartial sketches of the more important and exciting debates, it will be read with present interest, and form a convenient and valuable volume for future reference. Political matter of interest and notices of passing events will aid in giving it the variety usually sought for in the columns of a newspaper.

The publication is laborious and expensive, and cannot be sustained without a large number of subscribers. We rely upon the liberality and exertions of our friends, to render the burden as light as possible.

I. BERRY & CO.

HENRY ROTH,

Opposite the Gardiner Hotel.

HAS just received, on consignment, a good assortment of DRY GOODS, consisting in part of blue, black and olive BROADCLOTHS—CASSIMERES—SATINETS, Peterboroughs and Lonsdales; Flannels, Shirts, Shirts, Collared and bleached Cambrics. A good assortment of Calicoes, &c. Also, a prime lot Family GROCERIES constantly on hand, and a very extensive assortment of HARDWARE and CUTLERY, CROCKERY and GLASS.

Furniture.

H. ROTH is constantly supplied with every article of Furniture, both useful and ornamental, usually found in establishments of a similar kind.

Match Pembroke and other dining Tables.
Card and work do.
Tall tables with and without Mahogany and Silk bags.

Secretaries—Mahogany writing Desks, with and without drawers—Dressing Bureaus—Common do. various patterns—Cradles—cotton Tables—a splendid assortment Chairs—spring seat Rocking do.—Sofas and a large assortment of Looking Glasses.
All the above named Goods will be sold exceedingly low for Cash. Nov. 1-2m

NEW FALL GOODS.

ROBERT WILLIAMSON, TAILOR,

GRATEFUL for past favors and desirous of a continuance of the patronage of his customers, begs leave to inform them that he has received from Boston, his Stock of FALL GOODS, selected by himself, and can offer them as CHEAP as any that can be produced, of the same quality. His Stock consists of BLACK, BLUE, BROWN, OLIVE, INDIAN, BLUE, GREEN, MULBURY & MIXED BROADCLOTHS and CASSIMERES;

Real Goat's Hair CAMELTS; Imitation do.; Fine CLOTHS; BOCKINGS; SURGE; GERMAN LION SKIN; DUFFEL; KERSEYS & PETERS HAMS;—ALSO—A Large and Beautiful Assortment of

Vestings,

Among which are VALENCIES, SILKS, & FIGURED VELVETS.
He has also a quantity of FROGS, BRAIDS, & FURS for Collars, Cloak TASSELS &c. &c.
The business is carried on at his old stand nearly opposite C. Sagers Hotel, No. 2 Central Row. Gardiner, Sept. 20th 1833.

SCHOOL.

THE subscriber would inform the citizens of Gardiner that he has opened a School for the instruction of children and youth of both sexes, in the school room recently occupied by Mr. Thatcher, where he proposes to instruct in the various branches of English education, and also in the ancient and modern languages. Those who favor him with their patronage may rely on his constant exertions to render the situation of his pupils agreeable and profitable.

Common English studies \$5,
Higher English branches and languages, \$6, 1 quarter.
I. PALMER. 43*

Gardiner, Oct. 23, 1833.
N. B. As Mr. P. has limited the number that can be admitted, those who wish to avail themselves of the School will find it for their interest to make immediate application. All books used in the school will be furnished for those who wish for them, at the lowest prices.

Fall and Winter Fashions.

SAMUEL CROWELL, continues to carry on the tailoring business at his old stand, opposite Melan's Hotel; where all orders, relative to his business, will be promptly attended to.

He has just received, VESTINGS and TRIMMINGS of all kinds; also NECK STOCKS of various qualities. A few best workmen are constantly employed and personal attention given to all work in his shop, he hopes to retain that patronage which has been so liberally extended to him.
Gardiner, Oct. 21, 1833.

Almanacs for 1834.

JUST received and for sale by Wm. PALMER, the MAINE FARMER'S ALMANAC, for 1834.

To Let.

THE store lately occupied by P. SWELDON. For terms, inquire at this office. Oct. 19-48

Wanted,

An apprentice to the Printing business. Inquire at this office.